AN ANGLICAN GUIDE

TO THE

ORTHODOX LITURGY

BY

GUY MAYFIELD

PUBLISHED BY

THE FELLOWSHIP OF ST. ALBAN AND ST. SERGIUS

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BY

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Archdeacon of Hastings

WITH A FOREWORD BY THE LATE

ARCHBISHOP GERMANOS OF THYATEIRA

THE FELLOWSHIP OF ST. ALBAN AND ST. SERGIUS
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FOREWORD

I have read this work gladly and attentively. It is written to be used as a guide to the Orthodox Liturgy for Anglicans. To begin with the work gives a right general view of the Orthodox Liturgy, as a corporate act in contrast with the Anglican Liturgy. Then it proceeds to a detailed comparison of the parts of the Orthodox Liturgy with the corresponding parts of the Anglican, showing that not every part of one Liturgy corresponds exactly to a part of the other, especially where the "Canon" is concerned.

From the Orthodox standpoint this book is a most sympathetic expression of reverence for the Orthodox Liturgy's ancient form, and from the Anglican point of view it is very effective for the purpose for which it is written.

✠ GERMANOS,
Archbishop of Thyateira.

1948

In the first edition I acknowledged my indebtedness to Canon Edward Every for criticisms and suggestions which enabled me to revise portions of this pamphlet. I also pointed out that I had quoted from the English text of *The Orthodox Liturgy*, published for the Fellowship of St. Alban and St. Sergius by the Society for the Propagation of Christian Knowledge. I should like, with the publication of a second edition, to renew my thanks and acknowledgements.

In my reference on page 3 to the Anglican rite, I should make clear that I have in mind the liturgy as printed in the Book of Common Prayer. Readers may like to bear in mind that in many other Anglican liturgies, the recital of the mighty acts of redemption, the Resurrection, the Ascension, and the Coming of the Holy Spirit, appear in a position comparable to that which they possess in the Orthodox Liturgy. It would seem probable that in a future revision of the Prayer Book, the recital of the mighty acts would be restored to their historic place.

GUY MAYFIELD

10 April 1962

An Anglican Guide to the Orthodox Liturgy

The first impression that an Anglican may form of Orthodox worship is one of strangeness and unfamiliarity. He feels that he is witnessing a form of Christian worship alien to the Anglican mind and temper. But once he realizes the nature of the transaction between God and man, declared by the Orthodox rite, the Anglican finds himself confronted, not with the unfamiliar, but with the familiar, clothed though it be with customs and habits that come from different traditions and a different course of history.

The purpose of this pamphlet is to point the Anglican to the familiar in Orthodox tradition and worship, and, in exploring a little the meaning and spirit of the Orthodox liturgy, to show that when Anglicans and Orthodox celebrate their rites, they tread the same supernatural ground.

Catholic worship of East and West, of Orthodox and Anglican Churches, may be expressed in common terms. Karl Adam in *The Spirit of Catholicism* makes a useful summary:

> "The worship of the Church is not merely a filial remembrance of Christ, but a continual participation by visible mysterious signs in Jesus and his redemptive might. . . . Christ is faithfully affirmed and experienced as Lord of the community, as its invisible strength and principle of activity. In the sacraments is expressed the fundamental nature of the Church, the fact that Christ lives in her."

Neither East nor West would want to subtract from that epitome, though each would need to add the particular emphasis and expression conveyed by their traditions. The Anglican might point out that the genius of his liturgy is to present before God in action stripped of all superfluous detail the sacrifice that Christ ordained on the night of his betrayal and himself made at Calvary on Good Friday. The Orthodox might point to his liturgy as expressing this, but he would not wish to make the sharp liturgical distinction that the Anglican makes, in common with the Catholic West, between the sacrificial action of the Upper Room-Calvary and the whole sacrificial and redemptive action that was inaugurated in history when the Eternal Word became flesh. The Orthodox liturgy in pleading the sacrifice of Christ does not look exclusively to the Cross and Passion, but embraces the whole Incarnate Life. In the West, the whole sacrificial life of Christ is followed in the kalendar: Christmas, the Baptism, Lent, Palm Sunday, Good Friday, Easter, the Ascension and Whit-Sunday form the annual cycle through which the worshipper shares in the progress of the Word made

flesh as He redeems man in history. This is also true of Orthodox practice, but what is true of the Anglican and Orthodox Kalendar is true also of every celebration of the Orthodox liturgy, which recalls the redemptive acts from Bethlehem to Pentecost.

Similarly, different traditions and history have led to marked differences in the way by which the same action is performed within the liturgies of the two Churches. We do the same things, but we do not do them always in the same way.

DIFFERENCES OF TRADITION

The West, taking its traditions from the businesslike, matter-of-fact mind of the early Roman Church and borrowing much of its ceremonial from the utilitarian customs of the law courts of Rome, tends always to streamline its liturgical action. The West prefers to shorten, rather than to lengthen, to prune rather than to adorn. Western ceremonial is framed primarily by demands of reverent efficiency.

The origins and traditions of Orthodox ceremonial are different; the ceremonial comes not from the businesslike atmosphere of the law court, but from the ornate splendours of the Imperial Byzantine palaces. The Church in the East has been far more terribly persecuted than in the West. So the Orthodox Church has been forced to guard jealously all its traditions lest under persecution it should pass on less than it received. As a Church on the defensive, the Orthodox Church has had to conserve; it could afford to risk losing nothing. But it would be a gross misunderstanding to assume that because its traditions are towards conservation, it is therefore purely Conservative.

LANGUAGE OF EAST AND WEST

A similar contrast is seen in the language of Eastern and Western rites. The pithy, terse, Collect form of the West is not found in Eastern rites. An almost telegraphic brevity of liturgical form is the genius of the West, and, century by century, this clipped language has mediated the supernatural to Western Christians. In the East liturgical language and style are marked, not by severity, but by a classic grandeur of expression. In the West, so much is assumed that the words of a rite are almost code words, conveying much more than their bare meaning; in the East, little is left for assumption. Compare, for example, (1) the Preface in the English rite with (2) the Preface from the Liturgy of S. John Chrysostom:

(1) It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

(2) It is meet and right to sing of thee, to bless thee, to praise thee, to give thanks to thee, to worship thee in all places of thy

dominion : for thou art God ineffable, incomprehensible, invisible, unsearchable, art ever, art alike, thou and thine only begotten Son and thy Holy Spirit. . . .

DIFFERENCE OF APPROACH

Both Anglican and Orthodox Liturgies make a different approach to the mystery of the Holy Trinity. The Anglican turns his attention to the sacred humanity of the Word made flesh, and through a contemplation of the earthly life of the Eternal Word enters further into the adoration of the Risen and Eternal Christ.

The Orthodox approach is different; from a contemplation of the Risen and Eternal Christ through the Holy Spirit, the approach is made to the mystery of the Godhead displayed in the sacred humanity. Yet once again Anglican and Orthodox are doing the same thing, though in a different way, and a similar quality of life is produced. The good Orthodox and the good Anglican, for example, are *par excellence* students and readers of the Word of God, and both Churches rear their children on the Scriptures.

CORPORATE NATURE OF WORSHIP

Even more marked is the difference of approach to common worship. The Anglican comes to church fully conscious of himself as a person; *he* is coming to church with others likewise conscious of themselves to form a congregation. But various personal and moral motifs are dominant in their minds; the need for pardon, for edification (in the real sense), for renewal of themselves, for the beatific vision. The Orthodox comes, laying less emphasis on the personal and moral side, and far more on the mystical and numinous side. He comes as the member of a congregation which, however numerous its physical and visible members may be, will be vastly outnumbered by the legions of the invisible members who will be there. He comes as someone allowed to participate in the worship of the Church Triumphant. So the Orthodox puts his emphasis on two truths, common to East and West, but undervalued in the West; he comes, not as a separate person, but as a member of the corporate body of the whole Church; and he comes to merge himself in a fellowship. In this fellowship the invisible and immortal members overwhelmingly predominate, so the worship to which he comes is the mortal and visible side of the worship for ever going on in the heavenly places. To the Orthodox, worship is not something that merely happens in church; it takes place in heaven, and mortal man is permitted the honour of sharing in this worship which through the liturgy is made visible to him.

These differences of approach and emphasis give the Orthodox Church two of its most marked characteristics and two great contributions, among many, to the worship of the Catholic Church;

its sense of holiness, mystery and awe, expressed through symbols and things physical with a homely simplicity that other Churches have not attained; and a sense of corporate fellowship in the Communion of Saints not to be found so vigorously expressed elsewhere.

THE SETTING OF THE RITE

Strict conservation of tradition has left its mark upon the architecture of the Orthodox Church. The shape of the building is far more important to the Orthodox rite than it is to the Anglican liturgy. So closely is the Orthodox liturgy linked to its normal architectural setting that the Anglican, assisting at the celebration of the Orthodox liturgy in an English church, needs to carry in his mind the normal surroundings of the rite.

In the West a vast Gothic cathedral, a small Norman church, a Georgian temple-like building, or a concrete creation of neo-Gothic, will accommodate the English liturgy without modification and without the worshippers feeling any sense of deprivation. In the East, though there are local variations in architecture arising from differences in national taste, climate, and tradition, an Orthodox church conforms to a general plan. For Anglicans, the most remarkable feature of this plan is the screen or wall that largely conceals the sanctuary from the remainder of the church. This structure, called the ikonostasis, is pierced by three doors. In the centre is the Beautiful Door beyond which stands the altar or throne; to the north is a door giving on to the table of the Prothesis; to the south is a third door. Only through these doors, and in the main through the Beautiful Door, are the laity able to see the action of the liturgy. And this sight is obscured at more solemn moments when the Beautiful Door is closed and the veil drawn. Rightly to understand the purpose and use of the wall, which is covered with ikons, is to be enlightened in the spirit of Orthodox worship.

The Beautiful Door, when closed, does not completely obscure the view of the people, for the doors tend not to be very high. The Beautiful Door is closed from the beginning of the Liturgy to the Little Entrance, and from the Great Entrance to the People's Communion. But even this closing is not strictly followed. What does obscure the sight of the altar completely is the veil which closes the opening in the screen. It is drawn from the Great Entrance to the Creed, and from the words, 'The Holy Things for those who are holy', which occur after the anaphora, until the Communion of the People. The veil is not drawn for the consecration. We cannot trace here the origins of the veil and wall, but as screen or curtain they date from the fourth century. Its purpose was not to exclude the laity from a proper share in the rite, but rather to shield them from the Most Holy. In fact the Orthodox laity have as full, if not indeed a fuller, part in the Orthodox rite as the Anglican has in his own.

The ikonostasis should not in principle be a novelty to the Anglican. He is familiar already with open screens of wood or more closely-knit stone ones, for such screens were a liturgical feature of the Sarum rite. On the whole, however, the West now tends towards an open sanctuary with an uninterrupted view of the altar. Yet the placing of the altar against the east wall, well raised above chancel and nave by steps, and the great length of the chancel and nave, combine to make the altar physically remote from the laity and to express in architectural terms the awe and reserve with which mortal man approaches the Most Holy. What in the East is accomplished by means of the ikonostasis, in the West may be done by distance, space and height. Thus both East and West in entirely different ways express physically their sense of reserve and awe.

But the wall has a deeper significance by reason of the ikons with which it is covered. Ikons are not to be thought of as mere decorations or ornaments, for, unlike the statues and pictures of Western Catholicism, ikons have an essential part in the liturgy. The Anglican may sometimes be tempted to consider that the devotion and reverence shown by an Orthodox to ikons exceed the limits of Catholicism. This would be a hasty and ill-informed judgment. The Orthodox is not content to make his belief in the Communion of Saints to be a matter of liturgical statement only; the belief is demonstrated in the liturgy and outside it, and in so doing, care is taken to distinguish between worship which is offered to God alone, and veneration paid to ikons. The simplest way to express the significance of the ikon is by a homely example. Imagine that you are in a room with your family and beloved friends. But it so happens that they are out of your sight; you can only see them through a reflection in a mirror. Similarly, the purpose of the ikon is not to remind the faithful of those who are absent, but to make the invisible visible to the eye of faith. The ikons are mirrors which reflect the invisible world.

The ikonostasis is, therefore, so far from being a wall shutting out the laity from visible participation in the Holy Mysteries, rather the wall with windows through which may be seen the vast cloud of witnesses who surround every Catholic altar. So it is that the action of the deacon in pointing with the end of his stole to the ikons, whose names are mentioned in a litany, is a simple gesture which points through the ikon to the invisible present.

THE COMPONENTS OF ORTHODOX WORSHIP

The Anglican reader may well begin to wonder at this point how the Orthodox layman shares in the liturgy, for the first impression that the ikonostasis gives is that of exclusion from full participation in the rite. The Anglican generally does not realize how greatly his part in his own liturgy was truncated during the Middle Ages and has never been restored. But there are signs that the Anglican

is aware that something is missing from his worship, though he is not always sure what it is, for from time to time he talks about 'congregational services', implying that the worship of the Church of England may be congregational in varying degrees. The use of the phrase, 'congregational services' would be unthinkable to the Orthodox, because although he has had his share in the liturgy somewhat altered during the centuries, he has never been robbed of it.

In the Church of England, at a plain or low celebration the layman can do little more active than looking, listening attentively and making occasional responses; at best, his rôle is primarily passive, for what is done is done for him. At a high celebration, where there is music and perhaps a good deal of ceremonial, the layman appears to have a larger part, but in fact he gains but little more than at a low celebration. He takes no part in the ceremonial, save to make a contribution at the offertory, and the ceremonial is for the most part performed away from him, within the sanctuary. There may be many hymns, but these are not an integral part of the liturgy of the Church of England. It is almost academic to-day, in the West, to talk of the liturgy of the laity.

In contrast to this, the Orthodox Church retains the liturgy of the bishop, the liturgy of the priest, the liturgy of the deacon, and the liturgy of the laity, all merging into one stream and forming one action in which each is indispensable to the whole. So the Orthodox Church knows nothing of a plain or low celebration; the liturgy is always sung. The parts of priest, deacon and laity are always represented, for even where the liturgy is sung without a deacon, as often happens in England, his liturgy is performed by the priest. Psalms, anthems, hymns are integral parts of the rite, and the liturgy from start to finish represents the mind of the Church on the day it is celebrated.

The place of the celebrant is normally inside the Beautiful Door before the altar or throne and, for the greater part of the service, that of the deacon is in front of the Beautiful Door, thus suggesting his function which is that of 'connecting link' between celebrant and laity. Some parts of the liturgy of the priest are said 'secretly,' *i.e.*, in a low voice. During the recital of these prayers, deacon and laity proceed with their liturgies, not independently, but pursuing a parallel line to that of the celebrant. In this way on all occasions, the Orthodox rite is a single stream made up of three currents, or four if a bishop is present. But it may be noticed that the present liturgical tendency, at least in Greece, is to say aloud those prayers which have hitherto been said secretly.

It should be added at this point that it is the practice of the Orthodox Church to use liturgical languages understood by the people of whatever country is concerned. This is a point that frequently escapes attention because an Anglican hearing the Orthodox rite sung in Greek or Russian, which he may not understand,

is apt to assume that the remainder of the congregation will not understand it either.

When considering the music of the Orthodox rite, the Anglican may again wonder whether the laity really have as full a share as has been claimed here. Much more is sung than in the Anglican rite, and there are many more responses; but the music is not usually of the kind that permits of what the Anglican calls a 'congregational service', for the choir sing the liturgy of the laity. But whereas in the West music may tend to hold up the progress of the rite and there are frequent occasions when the laity have the choice between merely listening and filling in a musical interruption by private devotion, in the Orthodox Church the music never impedes the progress of the liturgy but is integral to it. So the laity do not tend to fall to personal and private devotion as in the West; they follow with the eye as well as with the ear, and generally their lips may be seen forming the words sung by the choir. The entire offering of the liturgy from first to last is a corporate offering, and this is a far more developed conception than a 'congregational' one.

It may be useful to observe here that there are four liturgies in use in the Orthodox Church. The Liturgy of S. Basil is used on Sundays in Lent, on Maundy Thursday, on the Feast of S. Basil (January 1) and on the eves of Christmas, Epiphany and Easter. The Liturgy of the Pre-Sanctified Gifts, ascribed to Pope Gregory the Great, is used on Wednesdays and Fridays in Lent and on the first three days of Holy Week. The Liturgy of S. James is celebrated on his day in Jerusalem and certain other centres. On other occasions the Liturgy of S. John Chrysostom is used. Thus the Liturgies of S. John Chrysostom and of S. Basil are the two in common use; the parts of the deacon and laity are common to both; the difference lies in the liturgy of the priest, and it is a difference of form, not of substance.

ORTHODOX CEREMONIAL

We have observed earlier that Western and certainly Anglican ceremonial has been subordinated to the purpose of doing things 'decently and in order.' The Orthodox approach is different. The ceremonial subserves the purpose of the liturgy, which is to set forth the redemptive life and action of the Eternal Word. It is not enough to say that Orthodox ceremonial is charged with meaning, for that would be a gross understatement. Orthodox ceremonial is what it represents; like the ikon, it opens the eye of faith to the invisible world of eternal realities.

This may be best explained by example. At the Little Entry the deacon carrying the Book of the Gospels leads the priest to the altar. This is more than a solemn and ceremonial entry of the gospels. Orthodox devotion sees through this action to what is for ever happening in God's eternal redemption of mankind. Our sense

of 'now' and 'then', our 'before' and 'after', our sense of experiencing history as a sequence of events, is a purely temporal experience. God is eternal, and therefore with Him all is for ever Now. So in the Orthodox rite, the Little Entry, the entry of the Gospels, is the entry of the Eternal Word who first spoke the word of God and through whose Spirit the gospels were written. In point of time of the earthly life of our Lord, the Orthodox see in the Little Entry, Christ going up from His Baptism in Jordan to preach the gospel. As will be seen when the Liturgy itself is considered, the 'here and now' of the ceremonial has a constant reference to the acts of redemption by the Eternal Word, and because the Word is eternal, the 'here and now' of the ceremonial and the acts themselves become realized as they are with God who sees all as Now.

This insistence on the transparent nature of the ceremonial explains another feature of the liturgy which often eludes Anglicans. In the West we are accustomed to think of the liturgy as passing from climax to climax in an ascending scale; gospel, offertory, sanctus lead to the ultimate climax of consecration and communion. As we think in terms of moments and climax, so we tend to localize as narrowly the consecratory action and moment. For the Orthodox the whole action is consecratory; Christ is conceived as being present throughout because He is the High Priest who makes the offering through the Church. Thus, while the Orthodox are as tenacious as we are in the belief in the Real Presence, they do not confine their belief to one section or moment of the rite. The use in the Orthodox rite of the prayer called in the English Prayer Book the Prayer of S. Chrysostom (at the conclusion of Morning and Evening Prayer and of the Litany) makes this approach quite clear. In the Liturgy of S. John Chrysostom, where the prayer occurs originally and from which it was borrowed by Cranmer *via* a Latin version of the Orthodox rite, the prayer is recited by the celebrant before the third anthem in the introductory part of the rite. It is a summing-up of the litanies that have gone before, and in its recollection of the 'two or three gathered together' it shows how the Real Presence throughout the rite attains a most evangelical expression.

'O thou who hast given us grace with one accord to make our common supplications unto thee, and hast promised that when two or three are gathered together in thy name thou wilt grant their requests. . . .'

THE ORTHODOX LITURGY AND ANGLICAN LITURGIES

With the above by way of general introduction to the liturgy and mind of the Orthodox Church, we can now consider the structure of the Orthodox and Anglican rites. Both conform, though with a difference of tradition and interpretation, to the classic form of Catholic worship of East and West.

The Prothesis. In the Orthodox rite, the Prothesis is a preliminary to the liturgy. In essence the ceremony consists of the preparation of the elements, at the table of the Prothesis to the north of the altar. Bread and wine (in some parts, incense and oil for the lamps as well) are provided by the laity who bring them, together with papers on which are written names to be commemorated at the liturgy, to the north door of the sanctuary. The loaves are similar in shape to a very small cottage loaf with a knob on top. During the ceremony of the Prothesis, performed by the celebrant and deacon, the knob of one of the loaves is cut out with a knife, known as the spear; this portion, the Lamb, is placed on the centre of the paten. Round the Lamb are placed particles of bread, each particle representing a name to be commemorated. The names will include those of saints, the departed, bishops and other clergy, and not least, those who have provided the loaves or for whom they have been provided.

There is nothing in the Anglican rite that corresponds in place to the ceremony of the Prothesis because the Prothesis has, in the course of time, become detached from its original place at the offertory. But the Anglican rite has strong affinities with the Prothesis in its purpose of preserving the offering of lay gifts in kind. In the Church of England the link between lay offering and the elements of bread and wine is tenaciously maintained. The alms collected at the offertory are a commutation of gifts in kind, and both in the Prayer for the Whole State of Christ's Church Militant and by rubric the alms are connected with the elements. Thus the prayer reads: 'we humbly beseech thee most mercifully to accept our alms and oblations', and the seventh rubric at the conclusion of the rite declares: 'The Bread and Wine for the Communion shall be provided by the Curate and Churchwardens at the charges of the parish'. Where the Prothesis differs from anything in the Anglican rite is in the significance which has been attached to it through its occurrence at the outset of the liturgy. This domestic action which takes place in comparative obscurity has become the first action in the history of redemption which the Liturgy traces. The time is Bethlehem and the hidden years of the infancy of the Word made Flesh. When the elements have been prepared, the priest places over them a star-shaped piece of metal to hold the veil in place. and as he censes them, he says: 'And the star came and stood where the young child was'.

The Introduction or Preparation. In the Orthodox rite this consists of anthems and litanies, and begins with the words: 'Blessed is the Kingdom of the Father, Son, and Holy Ghost, now and for ever, world without end', and extends to the Little Entry. It includes three litanies, interspersed with the anthem of the day, and includes near the end the Prayer of S. Chrysostom, recited by the priest. In the Anglican rite, the introduction or preparation

consists of the Lord's Prayer and the Collect for Purity, and a remnant only of the litanies anciently said in the West at this point. All that remains of them is the Kyries or the Ten Commandments with the litanic responses. The anthems are limited to the brief antiphon or introit of the Western rite, again a great shortening, or as in the Prayer Book of 1549 to a psalm, or, as in most Anglican churches now, to a hymn. But the Anglican may feel on familiar ground when he sees the deacon standing, stole in hand, in front of the Beautiful Door, singing the preparatory litanies, for from these litanies Cranmer drew much material for the English Litany. This English Litany was not intended to be used solely as a separate service, but was meant to be, like the litanies of the Orthodox rite, an introduction to the liturgy itself.

One clause from the litany of peace may be compared with its counterpart in the English rite, to show how close the following is: 'For them that travel by land or by water, for the sick and the suffering, for prisoners and captives, and their preservation, let us pray to the Lord'.

From the English Litany: 'That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives'.

Other phrases in the English Litany which are borrowed from the Orthodox rite or come from the Orthodox rite *via* the Lutheran, include the following: 'That it may please thee to rule and govern thy holy church universal in the right way. That it may please thee to bless and keep the magistrates . . . That it may please thee to give to all nations unity, peace and concord. That it may please thee to bring into the way of truth all such as have erred and are deceived'.

The Little Entry marks the beginning of the Synaxis or Liturgy of the Catechumens. Priest and deacon leave the altar and enter the church through the north door of the ikonostasis, the deacon leading and carrying the Book of the Gospels high above his head. We have already explained the significance of the Little Entry as marking the emergence of Christ after His Baptism to set out upon His Ministry, and the sense of awe which falls on the congregation proclaims it also as the entry of Christ who cannot be separated from His Word in the gospels. Liturgically it is no sense a re-entry of the ministers, but is their first formal entry for the liturgy of which the Synaxis is properly the first part. Western ceremonial has affinities with the Little Entry. It finds an echo in the Anglican Church in the custom of carrying the Missal before the priest to the altar; and there is the further relation in the procession of the deacon to the point from which the gospel is sung.

The Thrice Holy Hymn. When the deacon and priest have returned to the altar, there follows, as a prelude to the lections, the

singing of the hymn of The Thrice Holy. This hymn, unlike many Orthodox compositions, combines extreme solemnity of adoration with Western brevity. The hymn corresponds to the *Gloria in Excelsis* which, before the Reformation, was sung after the Kyries and before the Collect as the opening hymn of the liturgy.

The words of the Orthodox hymn consist of a threefold repetition of: 'O Holy God, holy and mighty, holy immortal, have mercy upon us'. This is followed by the *Gloria* and one further repetition. Then the deacon, standing in front of the Beautiful Door, sings: 'Let us give heed', and the priest salutes the congregation with 'Peace be to all'.

This salutation corresponds with the Western: 'The Lord be with you', which precedes the Collect, and in both Churches, the words and the response: 'And with thy spirit' are the formal exchange of greetings of the family of God assembled to offer the Eucharist. The Orthodox Church, however, has retained the more primitive form of wording.

Lections, Creed, Sermon. The lesson or epistle is read by the Reader, who is a layman. Here is similarity with both ancient and modern Anglican practice; the epistle in the Sarum rite might be read by the Clerk and it may now be read by a lay-reader.

The gospel follows, sung by the deacon. When full ceremonial is used in the West, the gospel is sung at or below the chancel steps by the deacon. In the Orthodox Church it is also sung where it can best be heard and, therefore, among those whose right it is to hear it; in some cases it is sung from a pulpit, near the centre of the church, set high above the people. One may recall here the Sarum custom of singing the gospel from the rood or from the pulpit. But whether the gospel is sung ceremonially in the West, or read from the altar, the implications of both East and West are clear. The Eternal Word is heard in the gospel. This significance has always been maintained by the Anglican Church, and is found in the standing of the congregation and in the responses made before and after the gospel. This is no lesson from the New Testament, as at Mattins and Evensong; this is the Eternal Word speaking in His Gospel.

In the West, creed and sermon follow the gospel. The Orthodox sequence is slightly different and is more primitive. The liturgical place for the sermon is immediately after the gospel, but it is often postponed till the end of the Liturgy. If the sermon occurs in its liturgical place, it is followed by the litanies and dismissals of the catechumens. The creed comes later. This order, puzzling at first sight to an Anglican, is easily understood when the origins are appreciated. Two things are about to happen; the Anaphora or Mass of the Faithful, preceded by the offertory, is about to begin. But before that can happen, those who are not entitled to be present at the most solemn part of the liturgy must be dismissed; thus the

Mass of the Catechumens, or the Synaxis, comes to an end. The dismissals are accompanied by prayer in the litanies and by blessings. In the Orthodox rite, the litanies and dismissal are survivals from the necessary safeguards and disciplines of the primitive church, but they are not essential to-day, and in practice, it is not unusual to say secretly all that follows from the gospel to the Hymn of the Cherubim.

This relic of dismissal finds a resemblance in the Anglican rite, though the resemblance is not a direct survival from ancient practice. Before the confession, the priest in the course of the Shorter Exhortation says: 'Draw near with faith and take this holy sacrament to your comfort. . . .' At one time after the Reformation, these words were literally obeyed; those who were to make their communion left their seats in the nave and came to kneel at the altar rails, while the non-communicants left the church.

During the singing of the litanies, the celebrant recites the ancient Prayers of the Faithful; these add emphasis to the liturgical 'closing of the ranks' before the most solemn part of the rite begins. The following extract from the second Prayer of the Faithful in the Liturgy of S. John Chrysostom illustrates this: 'Bestow upon such as pray with us, moreover, O God, an increase of life and of faith and of spiritual understanding; and vouchsafe unto them, that, evermore serving thee in fear and love, they may partake of thy holy mysteries without guilt and without condemnation, and be counted worthy of thy heavenly kingdom'. These Prayers of the Faithful are the descendants of the ancient prayers of the faithful of the primitive church.

The Great Entry. The altar and sanctuary, the ikonostasis and people are censed by the deacon, and the hymn of the Cherubim is sung. The celebrant and the deacon go to the table of the Prothesis and enter the church carrying the Holy Gifts or prepared elements, the deacon holding the paten on his head and the priest carrying the chalice. The significance of the Greater Entry is found in the words of the Hymn of the Cherubim: '(Priest) We that in a figure answer to the Cherubim, and join with them in singing the Thrice-holy hymn to the life-giving Trinity, let us lay aside all the cares of this life: (Deacon) For we are now to receive the King of all, invisibly escorted by the ranks of angels, Alleluia, alleluia, alleluia.' Thus the Great Entry is the moment of the first Palm Sunday when Christ entered Jerusalem to mount the altar of the Cross. The Holy Gifts, as they are taken to the altar, represent Christ as High Priest entering to offer the sacrifice and to provide also the sacrifice to be offered. So the Holy Gifts are thought of as the image of Christ and the reverence paid to them is similar to the reverence paid to His ikon.

Thus the hymn from the Liturgy of S. James (English Hymnal 318) 'Let all mortal flesh keep silence', which Anglicans are accus-

tomed to use as a Communion hymn, occurs in its original setting at the Great Entry. The Great Entry corresponds with the Offertory in the Western rites. Much of the action associated in the West with the offertory has already taken place in the Eastern rite at the ceremony of the Prothesis, but the Great Entry is still the offering of the bread and the wine. This is clearly seen in the Orthodox rite when a Bishop celebrates, for he waits at the Beautiful Door to receive the Holy Gifts. The Great Entry recalls the procession in the Sarum use of the prepared elements from a side chapel to the altar; this Sarum feature was received from Eastern practice.

As priest and deacon go in procession during the Great Entry, the priest prays for such as he will at his discretion, and they pause in their progress to allow the priest to announce the intentions and biddings of the particular celebration. A similar opportunity for 'free prayer' occurs in the Anglican rite when the biddings are announced by the celebrant before the 'Prayer for the Whole State of Christ's Church Militant here in earth'. After the Holy Gifts have been placed on the altar, a litany of supplication is sung and the offertory prayer is said. The 'Prayer for the Whole State of Christ's Church Militant here in earth' forms the Anglican offertory prayer and its present position, after its removal from the Canon, and some of its wording, are due to the influence of the Orthodox rite on Cranmer.

In the Orthodox liturgy, the Kiss of Peace follows, and here it is nearer to its original and primitive place than in the West, where it occurs after the Fraction and before Communion. The Kiss is followed by the recital of the creed which is to be thought of as coming after the dismissal of the Catechumens. The position of the creed in the Western rites, immediately before the offertory, is less primitive.

The Anaphora or Canon. The structure of the Orthodox Anaphora is simple and logical and, unlike the dislocated Anglican Canon of 1662, follows the historical sequence of events commemorated without interruption. After the Sursum Corda the preface begins by invoking God as creator and passes naturally to His adoration by all created beings, visible and invisible, in the words of the *Sanctus* and *Benedictus:* '. . . thou out of nothing broughtest us to be, and when we were fallen didst raise us up again, and hast left nought undone till thou hadst brought us unto heaven and hadst bestowed upon us thy kingdom for to come. For all these things do we give thanks to thee, and to thine only begotten Son, and to thy Holy Spirit. . . . We give thanks to thee also for that thou hast been pleased to receive this service at our hands, though there attend upon thee thousands of Archangels and tens of thousands of Angels, Cherubim and Seraphim, having six wings and full of eyes, who all, aloft upon the wing, sing, cry loud,

uttering the triumphal song Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are full of thy glory. Hosanna in the highest; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.'

The anaphora continues by recalling the Incarnation and the work of redemption, and the Betrayal, the Last Supper, the Cross and Resurrection come in their true order. 'Holy art and most holy art thou, in thy glorious majesty, who hast so loved thy world, that thou didst give thine only begotten Son, to the end that all who believe in him should not perish, but have everlasting life; Who being come and having accomplished all that was appointed for our sakes, in the night in the which he was given up, or rather gave up himself, for the life of the world, took bread into his most pure and holy and spotless hands, and, when he had given thanks and blessed and hallowed it, he brake it and gave it to his holy disciples and apostles, saying: Take, eat; this is my body which is broken for you for the remission of sins. (Choir) Amen.

'Likewise also the cup after supper, saying: Drink ye all of this: this is my blood of the new testament, which is shed for you and for many for the remission of sins. (Choir) Amen.'

The Cross, the Resurrection, the Ascension and the future coming in glory are commemorated, and the offering of the sacrifice follows, the celebrant continuing: 'Bringing before thee thine of thine own in all and for all'. In the epiklesis or invocation of the Holy Spirit, God is asked to receive the offering and to: 'Send down the Holy Spirit upon us and upon the gifts here set forth . . . and make this bread the precious body of thy Christ . . . and what is in this cup the precious blood of thy Christ . . . thou by thy Holy Spirit having wrought the change . . . that they may be to them that partake thereof unto sobriety of soul, the remission of sins, the participation of thy Holy Spirit, the fulfilment of the kingdom of heaven, and unto boldness towards thee, not unto judgment nor unto condemnation'.

(The parts omitted, so that the structure of the invocation be the more simply seen, are responses between priest and deacon which have been interpolated into the prayer.)

It will be seen that in the epiklesis the most solemn action of the liturgy has been reached. The recalling of the acts of redemption has passed to a 'representation of the second coming'. The Church on earth through the Holy Gifts meets eternal reality.

The final part of the epiklesis leads easily and naturally to remembrance of the saints and to prayer for the living and the departed. The theme of this prayer is taken up by a litany which leads to the Our Father. Part of this litany is common to the litany after the Great Entry and is sometimes omitted. The Lord's Prayer is said by a reader or sung by the choir, and is followed by the Fraction.

Fraction and Communion. During the anaphora, the deacon assisted the celebrant within the Beautiful Door. After the conclusion of the Lord's Prayer, the deacon returns before the Beautiful Door, arranges his stole about him crosswise and sings: 'Let us give heed'. This is the prelude to the Elevation of the Holy Bread by the celebrant with the words: 'The holy things unto them that are holy'. These words are similar to those used at the administration of communion in Christian antiquity, and the elevation or lifting up of the Holy Bread symbolizes the Resurrection. The preliminaries to communion follow. The fraction or breaking of the bread comes here in its ancient place, and a particle is placed in the chalice. Warm water is added also to the chalice; the purpose and origin of this custom is obscure. Celebrant and deacon then communicate, followed by the people.

The Communion devotions are of great beauty and one prayer in particular perhaps typifies the mind of the liturgy: 'Of thy mysterious supper, Son of God, to-day admit me a partaker: for I will not tell the secret to thine enemies, nor give thee a kiss like Judas, but like the thief I will acknowledge thee: Remember me, Lord, in thy kingdom'.

Communion is by intinction and with the following words: 'The servant of God, N, partaketh of the holy precious body and blood of our Lord and God and Saviour Jesus Christ, unto remission of his sins and unto everlasting life'.

The Anglican Canon. The East has remained more faithful than the West to the primitive form of one long eucharistic prayer. As has been seen above, the Orthodox prayer flows easily and without interruption from the Sursum Corda to the conclusion of the anaphora or Canon. In the West, there have been serious encroachments upon this unity; in the Roman Canon and in the Anglican Canon, there is a break, in the latter a very sharp break, between the conclusion of the Sanctus and the continuation of the prayer. In effect, in the West, a fresh start is made after the Sanctus. In the Roman rite, the eucharistic prayer has become in structure a series of prayers, and a body of intercessory prayer has appeared between the conclusion of the Sanctus and the recital of the Last Supper.

The first Anglican Canon of 1549 followed the Roman structure in many respects; there was the break between the Sanctus and the remainder of the prayer; the body of intercessory prayer still appeared, though the eucharistic prayer itself returned to primitive form inasmuch as it was in structure a unity and not a series of prayers. In one other respect at least the Canon of 1549 showed Eastern influence, for there appeared in it an invocation of the Holy Spirit, though not in the Eastern place; in the 1549 rite the invocation came immediately before the recital of the Last Supper. (Further reference is made to this below.)

After the recital of the Last Supper, the Canon of 1549 followed a modified but recognizably primitive structure; and in this it resembled Eastern practice. The Passion, Resurrection and Ascension were recalled, God was asked to accept 'this our sacrifice of praise and thanksgiving', and the prayer concluded with a reference to the heavenly altar: 'and command these our prayers and supplication, by the ministry of thy Holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine majesty. . . .'

At this point the 1549 rite gave liturgical expression, as does the Orthodox rite, to the idea that through the Holy Gifts the Church on earth meets eternal reality.

The invocation of the Holy Spirit before consecration in the rite of 1549 was a restoration to the West of ancient Western practice, though its position was changed. In the Roman Canon, the prayer, *Supplices te rogamus*, is the remnant of the ancient epiklesis, and this prayer with its characteristic reference to the Heavenly Altar, was represented in the 1549 rite by the prayer quoted above: 'command these our prayers . . . into thy Holy Tabernacle before the sight of thy divine majesty'.

In one important respect the 1549 rite departed from tradition in that it placed the prayers for the departed in the body of intercessory prayer before the recital of the Last Supper.

The traditional order was followed up to the administration of Communion; the Lord's Prayer followed the eucharistic prayer, and there were at least liturgical reminders of the Fraction and of the Kiss of Peace. And the insertion of the devotions (The Shorter Exhortation, Confession, Absolution, Comfortable Words and the Prayer of Humble Access) immediately before Communion was, in principle, a copying of mediæval tradition.

The Prayer Book of 1552 saw the breaking, though not the entire destruction, of the traditional structure of the Western Canon as followed in the rite of 1549. The present Prayer Book, that of 1662, follows the structure of 1552. The removal and modification of the body of intercessory prayer at the beginning of the Canon, to become the 'Prayer for the Whole State of Christ's Church Militant here in earth', has at least served to bring the recital of the Last Supper nearer to the Preface and Sanctus and to restore a little of the ancient unity by narrowing, though not by closing, the gap. The gap still persists unhappily, for the Prayer of Humble Access, which had been a Communion devotion in 1549, was inserted between the Sanctus and the eucharistic prayer. Even so, it remains a liturgical aside, rather than an interruption, and it is possible to trace primitive structure through the rite of 1662. The Anglican Canon begins with the *Sursum Corda*, the preface recalls God as Creator, the proper prefaces when used recite one or other of the redemptive acts, and lead to the angelic worship of the *Sanctus*. There follows the liturgical aside of the Prayer of Humble

Access, and the eucharistic prayer begins plainly and sharply by recalling the Cross and Passion and so leading to the Last Supper. With this rationale the Anglican worshipper may see that, despite its dislocations, the very simplicity of the rite of 1662 carries a resemblance to the Orthodox and primitive forms, as far as the recital of the Last Supper, but thereafter there is a liturgical "vacuum" until Communion.

The invocation of the Holy Spirit which appeared as follows in the rite of 1549 immediately before the recital of the Last Supper, was removed in the Book of 1552 and has not, so far as the English rite is concerned, been restored: 'Hear us (O merciful Father) we beseech thee; and with thy holy spirit and word, vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son Jesus Christ'. Nonetheless, the insertion of the invocation at this point has left its mark upon the present English rite which now contains the following invocation: 'Hear us, O Merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine according to thy son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood'.

This reserved language presents an Anglican approach to consecration; here are mysteries beyond definition or particularization. Though this is typical of the rite of 1662, it does not apply to the entire family of Anglican liturgies. The Scottish rite, for example, carries an epiklesis in clear terms, and the trend of Anglican liturgical revision has been to include an invocation or epiklesis. The English revision of 1928 has a somewhat vague invocation of the Holy Spirit in the Eastern place. The Indian Liturgy of 1933 follows the Orthodox tradition closely, and various forms of epiklesis will be found in the liturgies of the Churches of Ceylon and South Africa and in the American rite.

The removal of the remainder of the Canon after the recital of the Last Supper in the rite of 1662, and its re-appearance in a drastically edited form as one of the prayers of thanksgiving, leaves a liturgical vacuum of which users of the Book of 1662 are becoming increasingly aware. The present trend is towards a restoration of the complete canon with a primitive form of anamnesis. The Fraction, Commixture and Pax are also liturgically unnoticed in the rite of 1662, and doubtless any careful revision will lead to their restoration, but, like the Orthodox Church, the Church of England now wisely hastens slowly in liturgical reform, for it, too, has much to preserve.

Post-Communion. The post-communion devotions of the Orthodox liturgy express the thanksgiving of those who have seen the Resurrection and through communion have become partakers in it. The litany of thanksgiving which follows the post-communion is

short and concludes: 'Having besought that the whole day be perfect, holy, peaceful and sinless, we commend ourselves and one another and our whole life unto Christ our God'. And the liturgy ends with the blessing by the celebrant below the chancel steps while the deacon points with his stole to the ikon of Christ.

In the West, the English rite is peculiar in having a lengthy post-communion section. The greater length is caused mainly by the transference of the hymn *Glory be to God on High*, from its traditional Western place at the beginning of the rite, to its present position where it forms a hymn of thanksgiving for communion. This ancient hymn comes from the East where it has long been used in the daily office. Its use in the Mass in the West appears to be due to Pope Symmachus (498-514).

The Antidoron. In the Orthodox Church there follows immediately upon the conclusion of the liturgy the distribution by the celebrant of the blessed bread or antidoron (literally 'instead of the gifts'). The bread distributed is that which remained unused during the ceremony of the Prothesis. The custom is a survival, and a very valuable one, of the agapé or love-feast of primitive times. To partake of the antidoron is neither an act of communion with the Orthodox Church nor a substitute for communion. It is an expression of physical fellowship and common membership in Christ for which the Anglican Church has no parallel, though the practice of the parish communion followed by a communal breakfast is hardly less valuable in purpose. The Orthodox eat their portion of the blessed bread in the church. The informality of the custom follows naturally on a liturgy in which physical signs and action have been used to reveal the invisible, and where mortal man has been united not only with God, but with the saints and angels and with his fellow-members of the visible worshipping church. This appendix to the rite asserts in the homeliest and most informal terms what has gone before; here man finds in fellowship the Risen and Eternal Christ through His Body, the Church.

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